Mrs. Grundy Is Dead

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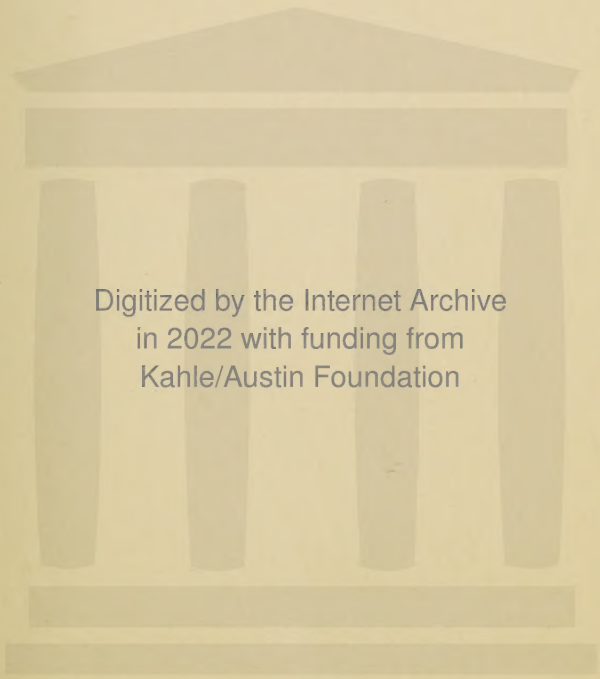
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MRS. GRUNDY IS DEAD

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A Code of Etiquette for Young People, Written by Themselves

EDITED BY
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MARY ALDEN HOPKINS

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MRS. GRUNDY IS DEAD

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A Code of Etiquette for Young People Written by Themselves

The standard books of etiquette to which young persons are referred have hitherto been written by members of the older generation and frequently prescribe obsolete forms which the writers desire to preserve. At best, such books present what should be done, rather than what actually is done.

The telephone, the motor-car, the radio, and the general speeding up of daily life have affected social customs as much as they have affected business.

In order to gather information with regard to the etiquette of the young people to-day, we sent questionnaires to groups of young men and women of college age in various parts of the country.

This book is written by the young people themselves. The social technique described is not necessarily what the late Mrs. Grundy thought proper but what the young people say they are actually doing. As the questionnaires were usually returned

without names, only the college or group being indicated, those who responded were able to express their opinions with the utmost freedom. Their answers were in many cases extraordinarily keen. They did their own thinking, basing their conclusions on situations, circumstances, and intentions, rather than on tradition. In only one case, of all the hundreds of answers received, did the writer base her decision wholly on "how it would look." Although the reactions of the writers were sometimes unexpectedly conservative, and in other cases unexpectedly radical, the young people were universally more concerned with their own conduct than with that of others. There was no laying down of the law. Tolerance seems to be generally replacing crystallized opinion.

This group to whom questionnaires were sent is not a restricted one. Instead of acquiring our information exclusively from the "Long Island set" or the Park Avenue, as has been customary, we have gathered the opinions of young people scattered from California to Massachusetts, from Alabama to Maine. Instead of recording the fiats of a single society group, we have taken the ideas of young men and women in college, on the stage, in literary and artistic pursuits, in the home, as well as those of carefully selected social groups in the larger cities. This American point of view

we have compared with the reactions of a young cosmopolitan group studying at Oxford, representing England, Scotland, Australia, New Zealand, and the United States.

Those interrogated have but one characteristic in common: they all come from homes with a cultural atmosphere, although their backgrounds vary from Maine farm-houses, where the scholarly tradition influences the entire family life, to Southern manors, homes on Beacon Hill, Western ranches, and diplomatic circles.

We present these opinions not as formal rules to be followed but as a help in developing individual technique. Even the most experienced person is more at ease if he knows what is usually done in various social situations. He need not conform unless he so desires, but the knowledge gives him self-confidence.

We have divided into two parts the information received: that which particularly concerns the behavior of men—at dances, in the street, etc.—and that which particularly concerns the behavior of women in the same situations. We believe that both sections will be of equal interest to both sexes.

QUESTIONNAIRES SUBMITTED

Part I

HOW MEN BEHAVE

I AT DANCES

1 What is your technique with regard to cutting in?
2 What do you do when no one cuts in on your partner?
3 Is there a limit to the number of times you may dance with one girl?
4 Are you under obligations at a party to dance with a girl who has entertained you?
5 Do you always greet and say good-by to your hostess?
6 Do you ever crash a dance?
7 Do you send flowers to a girl with whom you are going to a dance?
8 Do you wear a dinner-coat to formal dances and dinners?
9 Do you feel under obligation to see an unescorted girl home from a party?
10 What are the hours of a dance?
11 Does a girl ever take a man to a dance? If so, who pays for the taxi?

II IN RESTAURANTS

1 Do you precede or follow a woman in going into a restaurant?
2 Do you smoke a pipe in a restaurant?
3 What should your attitude be toward the waiter?
4 Do you add up the bill when you are entertaining a girl at a restaurant?
5 How much do you tip the waiter?
6 Do you tip the head waiter?
7 Do you tip the door-man?
8 Do you leave a tip at a lunch-counter?
9 Do you leave a tip if the proprietor of a tea-room waits on you?
10 Is there ever occasion to tip at a private club?

III IN GENERAL

1 What is your etiquette with regard to swearing when there are ladies present?
2 Do you ask permission to smoke when you are with a girl?
3 Do you precede or follow a girl?
4 Do you write "bread-and-butter letters"?
5 Do you have "Mr." on your calling card?
6 Do you put "Mr." before a man's name on an envelop?

IV AMONG GIRLS

1 Do nice girls pet?
2 Do you feel free to put your arm around a girl with whom you are not in love? In public?
3 Is it bad form to kiss a girl with whom you are not in love?
4 How soon do you call a girl by her first name?
5 Would you take a girl to the theater if you could not afford orchestra seats?
6 Do you ever go Dutch treat with a girl to the theater, to luncheon or dinner?
7 Do you approve of women keeping their maiden names after marriage?

V IN THE STREET

1 When walking with a girl, do you make a point of walking next the curb?
2 When two men are walking with a girl, does she walk between them? When one man is walking with two girls, does he walk between them?
3 Under what circumstances do you take a girl's arm?
4 Do you keep your hat off when talking to a girl on the street?
5 Do you take off your glove to shake hands?

6 Are you embarrassed when you carry bundles for a girl?
7 How much do you tip a taxi-driver?

VI IN THE HOUSE

1 Do you make party calls?
2 At what hour do you make an evening call? How late may you stay?
3 In what cases do you rise when a woman enters the room?
4 What form do you use for an introduction?
5 In what words do you respond when introduced?
6 What form of apology do you use, "Pardon me," . . . "Excuse me," . . . "Sorry," or "I beg your pardon"?
7 Which servants do you tip on a week-end visit, and how much?
8 What studs do you use with a dinner-coat? With a dress-suit?

VII COMPARED WITH THEIR FATHERS

Do you notice any respect in which your technique differs from your father's?

Part II

HOW WOMEN BEHAVE

I WITH MEN

1 Have chaperons gone out of fashion entirely? If not, under what circumstances are they still considered necessary?

2 When a man gives a party in his apartment, does he have to have a chaperon?

3 Do you consider it all right for a girl to be alone with a man in his apartment?

4 If you and a young man happen to be traveling to the same place, is it all right for you to go together even if the trip is an overnight one? Could you stay at the same hotel?

5 Would you accept a week-end invitation from a man to his parents' home without a written or telephone invitation from his mother?

6 How late would you stay out motoring with a man?

7 Do you consider it bad form to lunch with a married man not related to you?

8 Does a man put on a girl's overshoes for her?

II AT HOME

1 How do you get rid of a tiresome caller?
2 Do you tell an unexpected caller if you have another engagement?
3 How do you handle a bad-tempered guest?
4 When you wish to indicate that you are annoyed, do you convey your displeasure in words or by manner?

III IN PUBLIC

1 What is a girl's etiquette with regard to swearing?
2 Do you kiss other girls when you meet them on the street?
3 Do you use a lipstick in public?
4 What is a girl's etiquette with regard to smoking?
5 Do you ever deliberately cut an acquaintance?
6 What do you do when you are cut or snubbed?

IV AT DANCES

1 What do you do at a dance when no one cuts in on you?
2 Is there a limit to the number of times a girl may dance with the same man?
3 Is the music at a dance continuous?

4 Do you ever take a man to a dance? Several men? If so do you invite them to dinner first? Do you invite girls to dinner, also? Would you take a guest to a dance without first asking your hostess's permission?
5 How do you get out of dancing with a man with whom you do not wish to dance?
6 When you go to a party without an escort, do you expect some one to see you home?

V CONCERNING NAMES

1 Shall you keep your maiden name after you are married?
2 Does your calling card read "Miss Smith," "Miss Mary A. Smith," "Miss Mary Alice Smith," or "Mary Alice Smith"?
3 In which of the above ways do you prefer to have letters addressed to you?
4 Do you have the numbers of your home address written in script or numerals on your stationery?

VI AT THE TABLE

1 At what time in the meal is it permissible to light a cigarette?
2 When two girls and two men are lunching together, do the girls sit opposite each other?

3 At a restaurant, does a woman lunching with a man make a request directly to the waiter or through the man?
4 Do you eat what you do not like, out of politeness?
5 Do you leave something on the plate, "for manners"?
6 Does a guest begin to eat before all are served?
7 Do you put your elbows on the table during a meal?

VII IN DIFFICULT SITUATIONS

1 Under what circumstances do you make an apology or expect an apology?
2 What do you do when people disturb you by whispering in the theater?
3 What do you do when people criticize you?
4 Do you give compliments?
5 How do you receive a compliment?
6 How do you handle arguments?
7 What do you do when you do not receive an invitation you have had every reason to expect?
8 How do you refuse an invitation which you do not wish to accept?

HOW MEN BEHAVE

HOW MEN BEHAVE

I AT DANCES

1 *What is your technique with regard to cutting in?*

There are four rules and the rest is a matter of choice: (1) tap the man and ask the girl; (2) don't cut straight back on a girl, or, as others express it, don't cut back on the same man; (3) cut only on girls to whom you have been introduced; (4) thank the man briefly with a word or a pleasant nod.

Many methods are suggested. The men just out of dancing school have a more formal approach: "Tap the man on the left shoulder, standing at his left. If he does not relinquish his partner immediately, ask her, 'May I cut in?' " Greater informality is shown by a slightly older man who won prizes during the Charleston craze. "Jenny, may I upset this? . . . Sorry, Terry, your loss," is the kind of thing he says.

A young man who wants to be sure he's welcome makes a point of catching the girl's eye first.

A somewhat tentative approach is: "Touch man's

elbow gently, smile, murmur, 'May I cut in?' " Another, so humble that we suspect an inferiority complex, confesses to "apologetic attitude."

"Grab gent by elbow and usually say nothing," is the brief and businesslike approach of one go-getter.

Various formulas are suggested: "May I cut in?" . . . "May I?" . . . "Pardon me, may I cut in?" . . . "May I break?" . . . "May I cut in, please?" . . . "May I break, please?"

2 *What do you do when no one cuts in on your partner?*

Looking over the answers to this question, one would never suspect that a dance is the occasion for a good time. "Suffer," says a Washington man, simply. "Grin and suffer," says Boston. "Pray for her to powder her nose," say two. "Suffer in silence and pray for rescue," comes from a New Yorker with degrees from Williams and Oxford. "Keep on dancing with them, confound them!" rails a Canadian. "Perspire," groans a popular lad. "Smile . . . or swear," recommends a gallant. "Dance on and on," moans a Washington diplomat, helplessly.

A second group is less emotional and more practical. Here are their solutions: "Get busy";

"Take her out and eventually lose her"; "Sit her down if possible"; "Get a drink or sit out"; "Go on dancing with her and give the distress signal if it gets too bad"; "Sit out a few dances and return to dancing." "Take her and introduce somebody to her," says a University of Syracuse student, intelligently recognizing that a girl can't be cut in on unless people have met her. "Jack up the fellows," suggests a Californian. Only one repeats the unkind story of offering a bill.

A very small group scattered over the country hold that the purpose of a dance is to dance rather than to see how fast they can shift partners.

"I congratulate myself if I like the girl," comes from Pomona College in Southern California. "Enjoy a good dance," says a remarkably sensible boy in the University of Maine.

3 *Is there a limit to the number of times you may dance with one girl?*

Virtually everybody says there is no limit. Two considerate males remember that the other men must be allowed a chance. A group in the far West say that there is a limit but do not mention where the line should be drawn.

A Harvard student with an analytical mind points out that the cutting-in system has done away

with any need of rules on the number of times one may dance with one girl. "One has little chance to overdo it," he comments.

From the Oxford group, made up of men from widely separated countries, comes information on British dancing customs. A Rhodes student from America tells us how English customs are different from ours. "Generally there is no limit here to the number of times one may dance with the same girl," he writes, "but one Scotchman says half the dances and one Englishman a third. Cutting in is unknown in England. One either has a program or asks to have a certain dance. The hostess has to keep an eye out to see that no one is left. Here the couples much more nearly balance than with us, and men are at a premium. At the end of a dance, one just leaves one's partner, which is always a little difficult for me, with my American upbringing of hanging on until relieved. Of course, usually the other partner turns up."

4 *Are you under obligations at a party to dance with a girl who has entertained you?*

Only three answer, "No," and one says, "Not especially." All the rest say, "Yes," and some add, "Certainly," . . . "Yes indeed." A New Yorker

says, "Once." A Washingtonian, "More or less." The younger generation have apparently been unfairly criticized in this respect. The code which they have made out for themselves is in this particular the same as the one which was formerly forced upon them.

5 *Do you always greet and say good-by to your hostess?*

Nearly every one says yes, a few qualifying with "try to"; "if convenient"; "if possible"; "if you can find her."

A number always greet the hostess, but think that good-by depends on circumstances.

6 *Do you ever crash a dance?*

A few more noes than yeses. A number of the negatives are emphatic. A Washington, D. C., society man says, "Done at college," but some of the most forcible negatives come from the men still at college, and the University of Louisiana answers as one man, "No." One college man suggests that crashing is "usually a matter of getting in free to pay affairs, rather than going uninvited to private ones"—a hang-over, perhaps, from the little boy's exploit of crawling under the circus tent.

7 *Do you send flowers to a girl with whom you are going to a dance?*

Division of opinion on this, but apparently it is by no means obligatory, as it once was. "Sometimes," or "No," are common. A Washingtonian born and bred says, "That went out long ago." Another in the same group replies: "If you desire, and the degree of friendship inspires it. Would not feel obliged to do so." Three Amherst students, one in the state University of Washingon, and one University of Maine boy say, "Yes, if the dance is formal." A young New York poet writes: "Can't afford it. Would send flowers to every one on all occasions if I could." Too bad he doesn't live in California, for the California youths say, "Sure," . . . "Always." They do love their flowers out there; they never get used to them. The University of Louisiana similarly inclines toward flowers.

8 *Do you wear a dinner-coat to formal dances and dinners?*

You wear a dinner-coat to a formal dance or dinner if you haven't a dress-suit and it is all right. The yeses and noes are evenly divided. A Harvard graduate says, "After the war, tails were nearly dead, but they're coming back."

An American at Oxford writes: "In England, tails are dying out a little, but are still *de rigeur* when ladies are present at dinner or a dance, or if you take a girl out in the evening, unless your hostess or the girl says not. At the two small dances near Oxford which I have attended—say twenty couples—when I asked, they said 'black tie' (indicating dinner-coat), but from a third to a half of the men wore tails. It is getting customary here to wear a white waistcoat with a tuxedo."

9 *Do you feel under obligation to see an unescorted girl home from a party?*

Again the younger generation has been maligned! An unexpectedly large number say yes. The society groups are the only ones where the yeses and noes are even.

The following answers are recorded: "If the girl is good-looking"; "Yes, especially if she is attractive"; "If I like her"; "If the girl is O.K." We infer that it is wisest for a girl to take her very best face to the party if she wants an escort home.

"Yes if small—referring to the party," says a Seattle man.

"Yes, I feel them!" sighs a New Yorker, referring to the obligations. "Unfortunately, yes!" says another.

"No, the problem is for the host or hostess," stanchly declares a University of Maine man, where distances are long and trolley cars infrequent, but Lousiana answers unanimously and simply, "Yes."

10 *What are the hours of a dance?*

The hours of dancing have been very much altered since the invention of the radio, which makes it possible to get up informal dances at a moment's notice. Also the afternoon-tea habit has had its influence. In England, men have always been included in the universal afternoon-tea gathering; in America, tea in the afternoon was at first only a woman's affair. As soon as American men adopted the Englishman's custom of dropping in to tea, the girls began to dance. The phonograph suggested this. Now the tea-dance is a recognized social institution, varying from impromptu dancing in the home to elaborate and formal events given in hotels. The hours of a tea-dance are from four to six or seven.

Hours of evening dances vary according to formality and local conditions. In college you can't dance all night for three nights a week and get away with it, so the students have worked out for themselves the system of having lots of little and early dances and occasionally a high-hat affair.

The small and earlies run from eight or even earlier to twelve, one, or two, according to bus and trolley schedule. The more formal dances, like proms and fraternity dances, begin later and last longer. The typical society dance begins at eleven and lasts to three or dawn—often including breakfast. People are anywhere from half an hour to an hour late and big dances in large cities often do not start until twelve.

An Oxford man calls attention to the contrasting custom in England. "In provincial England, one must arrive before the stated time. If it is nine to two, one is a quarter to a half-hour early, to arrange one's program. In London, one may be late."

Tardiness in arriving, casualness in suddenly leaving to find a "better party," and the habit of not going home from a night party till after breakfast grew to such proportions in New York City that the Junior League took the matter up seriously in the spring of 1929. During the season which was then ending, matters had come to such a pass that, in the words of a writer in "The New York Times," "will-o'-the-wisp guests did not remain with her [the hostess] until the familiar strains of 'Home Sweet Home' were heard, but were up and on their way, if it suited their fancy. . . . They chased madly from one home to another. Hostesses have been known to be left standing in the middle of the

ballroom floor with the orchestra wailing the most popular jazz piece, while the last couples streaked out on their way to a 'wow' of a party just up the street.

"The same attitude that prevailed at night was noticeable in the day time. It simply was not 'the thing' to be on time for luncheon. Forty or fifty girls seemed to find it impossible to arrive at the same point at a given hour, or even reasonably near it. Finally it was 'smart' to be late. The leaders cultivated lateness, and the less audacious followed suit. Late luncheons interfered with early afternoon engagements. The hostess soon found her guests laying down their napkins after the second or third course and with a barely audible apology, if any, getting up and walking away from the table, leaving her to look in amazement at the void around her."

The serious side of this, from the girls' point of view, was that the men who had to be at their offices by nine in the morning went on strike against the increasingly late hours. So did the girls who were studying or working. Some men dropped out entirely and some refused to play on any nights but Saturday and Sunday. The "stag line" was shortening. The Junior League girls made a stand for early closing hours. They said that three A. M. was late enough for any young man to be out, if he had

to turn a bright and morning face to the boss at nine.

"The Junior League," we are told, "named a committee of débutantes to look into conditions and to seek a reasonable remedy for them. Out of their conferences grew the desire to arbitrate with their elders. The Parents' League of New York met with the Junior League. Each realized its own as well as the other's shortcomings. The hostesses recognized that they had lacked backbone in confronting the revolutionary younger generation. . . .

". . . The young set told their hostesses to expect promptness. Set your dinner hour and keep it, was their message. If we do not come, seat such guests as have arrived and let us begin the meal with the course that is being served when we come in. You may have to try it three or four times, but as soon as we see that you mean business we will fall in line. . . .

"New York's younger set started its Autumn festivities [in 1929] with a rigidly imposed régime of self-discipline. They came home from débutante parties held on Long Island, in Westchester and New Jersey at 3 and 4 o'clock in the morning, instead of at 5 or 6 o'clock as had been their habit in previous seasons. The mothers, who pledged themselves in the Spring to stand by, fought to uphold their principles. Before a supper dance got

under way they held private conversation with the leader of the orchestra and told him to stop at 3 o'clock, regardless of any begging to go on.

"Eight to three, according to the dictum of parents and débutantes were the evening brackets of time. Luncheons were not to last more than an hour. The mothers, on whose shoulders fell the brunt of the social discipline . . . pledged themselves to three things: To get their young people away from home on time; to begin parties on time, and to close on time."

11 *Does a girl ever take a man to a dance? If so, who pays for the taxi?*

It appears that they do it all the time. Only one no is recorded.

Apparently it is usually the man who pays, although many say, "The man offers, but generally the taxi has been paid for by the girl."

An American in England writes: "The man should offer to pay for the taxi, but the girl should either have it charged, so there is no question, or refuse to let him. I always feel embarrassed at letting girls pay. In England, they are much more used to paying their share than at home, because men are more rare."

II IN RESTAURANTS

1 *Do you precede or follow a woman in going into a restaurant?*

From the doorway you catch the head waiter's attention; he in turn shows you to a table or signals to a waiter who does so. As soon as you and your companion are taken in charge, you drop back, allowing the lady to follow the waiter to the table. Either the waiter or the man pulls out the lady's chair and seats her before her escort takes his own chair.

2 *Do you smoke a pipe in a restaurant?*

Overwhelmingly no, with one or two very emphatic denials. Some responses are qualified with "in a man's restaurant"; "at a stag party"; "in a men's club"; "not with a girl." A Canadian "indubitably" does. (He may be influenced by the English custom.) A traveled American writes, "In France and England pipe-smoking in restaurants is more common." An American living in London says, "I have seen it done in Simpson's, but a friend was stopped in an equally good London restaurant."

3 *What should your attitude be toward the waiter?*

The most illuminating answer to this question is, "Be natural; neither too grand nor too familiar." On the whole the answers inclined toward an impersonal but courteous attitude.

Yale varies from "firm but polite" to "polite but firm," with a scattering of "cordial" and "polite."

Amherst inclines toward "courteous but not familiar" or "formal but civil."

Two of the University of Maine students say, "Treat him human." "Human," says Harvard.

The University of Washington says, "Civil and impersonal," . . . "Impersonal but courteous."

The University of Vermont expresses it tersely: "Friendly formality." A Western college sends two unexpected replies: "Respectful," and "Patronizing."

The society groups incline toward "Pleasant." They also advise "considerate within bounds," and "distant but considerate." A visiting Englishman says, "He is your servant for the occasion." Certain young men about town have an unexpected reaction toward the waiter. "To have with him only the contact of ordering," . . . "Warmly freeze him or he will," are among their answers. Others include "businesslike and reserved"; "superiority," from an American educated abroad. "Civil

unless he is an acquaintance or spills something," from a genial college student.

From prep schools come such answers as "Depends on his appearance, friendly or oblivious"; "Courteous and dignified"; "Not interested." It is noticeable that as men grow older it is easier for them to treat the waiter in a kindly matter-of-fact way.

4 *Do you add up the bill when you are entertaining a girl at a restaurant?*

Apparently it is not customary to scrutinize one's bill item by item. Only a quarter of the college students who answered this question add up their bills. A society group a little older than the undergraduates check up on accuracy, although they qualify with such expressions as "unobtrusively" and "surreptitiously"; and such phrases as "if you can do it without her seeing," . . . "if too long." Others answer: "Glance at it"; "I would try not to be conspicuous"; "If it looks large."

Among others who add up their bills are several Harvard graduates, a Canadian, and a group of young New York intelligentsia. The University of Washington also makes a practice of adding up bills.

On the whole it is depressing to see how many hesitate to look over the figures. This may account for the number of mistakes in bills, found by those who do add them up.

5 *How much do you tip the waiter?*

Mostly ten per cent, though there is a tendency to run it up to fifteen.

6 *Do you tip the head waiter?*

Not on ordinary occasions in a restaurant. If you either receive or wish to receive special service or attention—as, for instance, reservation of a table for a large party, or special decorations or special food—yes. Also if you stay for a considerable length of time in a hotel. The usual amount varies from one to five dollars, according to the service rendered.

7 *Do you tip the door-man?*

About half do not tip him. Those who do, mention twenty-five cents. Some say fifteen cents. Two or three say ten cents. A New Yorker says that he doesn't tip at all unless the door-man has had a hard time finding a cab.

8 *Do you leave a tip at a lunch-counter?*

About twice as many noes as yeses. A few men answer, "Sometimes."

9 *Do you leave a tip if the proprietor of a tea-room waits on you?*

Almost all say no. "It all depends on how the proprietor looks," is one reply.

10 *Is there ever occasion to tip at a private club?*

Clubs usually ask for contributions from members, to be distributed among the employees at Christmas-time. Often a box is placed in an inconspicuous place in a residence club, in which a guest staying for a few days may deposit money which goes into this employees' fund. In dining-room, check-room, or for ordinary service, you do not tip, whether you are a member or a guest.

Exceptions to the non-tipping rule occur when you ask any special service like going out of the building on an errand or having clothes put in shape. The gratuity should be given in an inconspicuous manner. The barber and boot-black receive tips. Caddies likewise are paid for their services.

III IN GENERAL

1 *What is your etiquette with regard to swearing when there are ladies present?*

This responsibility remains with the ladies, as of yore: "Depends on whether the ladies swear or not"; "Depends on ladies. Before almost any you can say 'God-damn' "; "Depends on how well I know them"; "I try to keep them from learning my pet phrases. Girls are sharks on the pick-up"; "If they say 'damn,' so do I, when useful."

The moderates distinguish among swear-words: "Nothing worse than damn or hell"; "Confine to damns and hells"; "Swear more lightly"; "I never do, on principle, but I don't count 'damn' "; "The use of 'hell,' 'damn,' 'devil,' is permissible with those over sixteen and under thirty." Others reply: "Restrained"; "Careful"; "With discretion." A number are teetotalers, at least when with women. "Respect allows no profanity," one informs us rather ponderously. The Southern college boys are uniformly against it. "Try not to," sighs another lad. "In principle, never; in practice, like the captain of the *Pinafore*, hardly ever," confesses Harvard-in-Europe. "Some girls mind it less than others, but I do not care for it in any case."

2 *Do you ask permission to smoke when you are with a girl?*

A surprisingly large number dispose of this problem with the simple reply, "I don't smoke." Among those who do, only the distinctly society groups and the young New Yorkers about town consider it unnecessary to ask permission before smoking. Virtually all the others ask it, "unless she smokes herself." "One usually asks permission indirectly by offering her a cigarette," is one answer, "and if she refuses, then asks, 'Do you mind if I smoke?' " Many recognize their parents' code by asking, if older women are present. One points out that a pipe is a different matter and permission should always be obtained before it is produced.

3 *Do you precede or follow a girl?*

The general practice is sensible. The man goes ahead when there is some reason for doing so—in a crowd, to get tickets at the theater and to give them to the usher, and to catch the waiter's attention in a restaurant. Otherwise he follows. There seems to be a growing tendency among care-free souls, who get along very comfortably without rules, to go side by side with the lady if there is room.

4 *Do you write "bread-and-butter letters"?*

Can these men be as punctilious as they represent themselves? At least seventy-five per cent answer simply, "Yes." An Englishman is emphatic —"An absolute necessity"—and from Oxford comes a chorus: "Yes, certainly." An American ruling runs, "Single man, yes; married man, no," from which we deduce that note-writing is a wife's duty. A practical rule reads, "For a forty-four hour or more stay." Why not reduce the hours to twenty-four?

5 *Do you have "Mr." on your calling card?*

The calling card does not function as much in social life as it used to. The business of leaving cards has been largely superseded by the business of the telephone call.

"Mr." is omitted by virtually all the men of the state universities and by those who have had European educations. One Englishman-in-America says forcibly, "Not in my case." The more distinctly society groups use "Mr." in about eighty per cent of the cases.

Tiffany's cards show the entire name, instead of a middle initial, with "Mr." prefixed. The paper is cream-white cardboard, gray-white cardboard,

or artificial parchment. The engraving is script, Colonial, Franklin, Shaded Antique Roman, or Shaded Modified Roman.

6 *Do you put "Mr." on an envelop before a man's name?*

The majority say yes, but a good many prefer "Esq." "In England," says our Oxford scribe, "gentlemen are always 'Esq.,' and tradesmen 'Mr.' This is something Americans should learn, as they are rather touchy about proper titles and forms of address here."

IV AMONG GIRLS

1 *Do nice girls pet?*

The young men show a great deal of emotion on this subject. Vehemently they say, "Yes, nice girls do pet." This is a surprise. The surprise is not that nice girls pet, for there has always been a suspicion that they did, but that so large a proportion of the young men think it's all right. Time was, and not so long ago, when young men had a double standard with regard to petting. It was all right for the men and all wrong for the girls.

Some of the affirmatives, however, are qualified. "Yes, but the petting is limited," says one. "Yes,

but unfortunately not with me," says a non-petting young writer, who wishes to avoid the suspicion of priggishness. "Not promiscuously" and "to some extent" are other qualifications. One young man left a blank, and a friend surreptitiously wrote on the margin, "There's only one girl in the world for him, and he says he doesn't know anything about the others."

A small but vigorous minority lament the changing standard. One of them becomes involved, saying, "I suppose nice girls do pet—but how nice are they?" while another says, "Some of the nice girls who pet are nice."

A young man of nineteen, born and brought up in a theatrical family, answers uncompromisingly, "No, they do not." Possibly he's the beginning of a reaction; otherwise it's difficult to account for him.

Back Bay Boston says: "I do not know, but would be prejudiced against one who did. They do not try it on New England granite." Evidently no man need be petted against his will.

2 *Do you feel free to put your arm around a girl with whom you are not in love? In public?*

Very much yes. No emotional opposition. No emotional acquiescence. Rather taken for granted.

A few qualifications: "If she is willing"; "If she seems to encourage it"; "A friendly arm." "Not if she is the formal type," says a cautious one.

Now the question "in public" comes up. The situation is entirely reversed. There are virtually none who approve of this. Overwhelmingly our young men do not put arms around girls in public. Several emotional "nevers"; one "bad form." A scattering of "It depends"; "Not seriously"; "Some types of public." One refuses to commit himself and answers, "Yes-No." A few say, "Yes," and one brave soul says, "Certainly!" with an exclamation point.

3 *Is it bad form to kiss a girl with whom you are not in love?*

This is a question that divides families. The yeses and noes run about fifty-fifty everywhere, except in one of the society groups, where not a man considers it bad form, although one says, "Only foolish." Several qualify, "Not if you know her well." One Englishman answers, "Not at all, and I never miss a chance." This reminds one that the pictures in "Punch" indicate that the young people are causing the same social disturbance in England as in America.

The non-kissers register their protests as fol-

lows: "I do not know. Kissing seems to me unsanitary." (This is New England granite.) "I think it is bad form." (The young man in the theatrical line.) "It is bad form for me." (This is the young man who has found the "only one girl.") "Prexy says it is bad form." (This cautious lad will not commit himself.) The kissers-as-kiss-can defend their position with "If you can"; "What has form to do with what happens in private?"; "No, it's good for 'em." The Southerners do not kiss girls with whom they are not in love. They seem always to be in love with the girls they kiss.

4 *How soon do you call a girl by her first name?*

Almost all say, "Depends on the girl." One adds to "girl," "age and environment." The universities of Maine, Vermont, Washington, and Louisiana show a tendency to wait till the girl indicates her wish, while Amherst and Yale sprinkle "immediately" among their answers. A shy young man confesses, "I wait until she calls me by mine, and then feel a certain hesitancy and just try to avoid addressing her by name." He is not considering how rebuffed she may feel by his lack of response to her advance! Another timid youth says he calls

every girl "darling" until he dares the informality of her Christian name. For the benefit of shy young men, one might point out that a girl is used to the sound of her own name, and the shock of hearing it is not like the shock of speaking it.

5 *Would you take a girl to the theater if you could not afford orchestra seats?*

Contrasting opinions on this. One young society man says, "In the typist season, not otherwise," while another in the same circle tells us: "If I took a girl who didn't go out much I would be afraid she would be disappointed if she didn't sit in good seats. But the So-and-So girls [mentioning a name that stands for many millions] wouldn't mind."

At least seventy-five per cent of the men would invite their girls to the theater without seating them in the orchestra. Some are emphatic: "Absolutely!" . . . "Of course!" . . . "I certainly would!" . . . "You bet your sweet life!" An American student at Oxford writes, "Yes, if she were the kind of girl that would not mind."

A number qualify: "If I knew her well enough"; "Sometimes I would"; "Not unless she understood."

If a man has plenty of money, this question does not arise.

6 *Do you ever go Dutch treat with a girl to the theater, to luncheon or dinner?*

This reminds one of the poverty line that sociologists work out. When lads are prep-school age, and Father pays the bills, they scorn to go Dutch treat. When they are first out on their own in the world, the girl who wants to go out with them three days after pay-day will have to pay for her own seat in the gallery. When the man's income increases to the point where he can think of getting married, he again begins to pay the bills for two. Happily, he does not realize that the time is fast approaching when he'll be paying for his son's girl's good times, too.

The answers are fifty-fifty on this question, in both college and society groups. The young men about town are all for it: "Yes, and I wish more often"; "On many occasions—especially toward pay-day."

When an affirmative answer is given, it is sometimes qualified by expressions like "very particular friends only"; "if an intimate friend"; "if I know her well"; "if she suggests it"; "if she offered and really insisted."

7 *Do you approve of women keeping their maiden names after marriage?*

A great many noes, but, at that, not as many as you would expect.

Only one poor joke on the subject: "If she wears the pants of the family." A little show of emotion shown by a few underlines and exclamations. Fifty per cent of the Amherst men and one hundred per cent of the Independents say yes. A number of Yale men answer, "Professionally yes, socially no." Virtually a hundred per cent of a group of men in the polo-playing set say no, the only exceptions being one who answers, "Don't care," and one who says, "No, except in professional connection." The University of Louisiana is unanimously no.

Affirmative answers worthy of record are "I approve of women doing what they please," from a Yale man, and "Sure," from an Amherst student.

V IN THE STREET

1 *When walking with a girl, do you make a point of walking next the curb?*

No answer showed strong feeling on this subject. Virtually all state that the man walks next the curb. One Canadian who has an independent turn of

mind considers this a minor point and a Washingtonian qualifies his answer with a "usually." Evidently the gentlemen feel that it is their place to take the mud the autos scatter. Grenoble, France, writes, "Yes, if it doesn't mean changing sides too often." Oxford, England, says, "All my friends agree that one walks on the curb side, but I feel awkward if this requires much shifting, due to crossing streets, and occasionally neglect it; as, I have observed, do others!"

2 *When two men are walking with a girl, does she walk between them? When one man is walking with two girls, does he walk between them?*

The general opinion is that in the first case the one girl walks between the two men, but in the second situation the one man walks on the curb side of the two women. This applies in the city; country walking, it is pointed out, is more informal. A minority reads exceptions into the record in both questions, but shows no emotion in the matter. There is quite a bit of discussion concerning one man and two girls. A New Zealander thinks the "most strange of the three" should be in the center. A Canadian suggests that if the three are mere acquaintances, the man walks on the outside, while if

they are all friends, he may possibly walk between them. "If I like both girls, I walk between them," declares a Californian, boldly.

3 *Under what circumstances do you take a girl's arm?*

Good form is certainly changing in this matter, but it is difficult to decide whether arm-taking is at present determined by dangerous crossings or the feeling in the young man's heart. A Washingtonian of exalted social station never, never, oh never, takes a girl's arm. Another, gamboling in the same smart set, replies, "Every time I feel like it." A Yale student is even more broad-minded: "Every chance I get." A youth-about-New York specifies occasions: "Street crossings, going upstairs, or merely while walking along if I feel like it."

Clearly it is safer to cross automobile-haunted boulevards closely linked together than in scattering formation. The Northern college men remember the treachery of ice and mud. Various dangerous conditions were mentioned in the replies: "crossing the street"; "slippery places"; "when walking is bad"; "in and out of cabs"; "up steps"; "over obstacles"; "in crowds"; "whenever in danger." Two lads, from opposite ends of the continent, reply, "Not unless she needs help."

A Californian observes that it is more customary in the evening than in the daytime, but does not say whether that is because the dangers are greater after dark or because the intimacies of social relaxation also increase when day is done. Young men who follow the dictates of their hearts write: "When I like her"; "Only when on intimate terms, to whisper something"; "In anger"; "On certain occasions of emphasis." It occurred to a Harvard student to ask the girls what they liked, but the girls' likings were as divided as the men's customs. In general, taking a girl's arm is considered by the men a courteous gesture of protection, sometimes only friendly.

4 *Do you keep your hat off when talking to a girl on the street?*

Here we have plenty of disagreement. It is significant that nearly all the Southerners answer that they do keep their hats off when talking to a lady on the street, while the majority of young men from such Northern colleges as the universities of Vermont and Maine, come out squarely against the practice, and a Princeton man strikes a medium by keeping it off for an ordinary conversation. Some say yes but qualify their answer with "unless weather prevents." "You remove it on meeting and

leaving and hold it in your hand if you stop only for a greeting," explains one. "I keep it off when talking to an older person," says another. In this case, as in many others where the older form clashes with common sense, common sense wins.

5 *Do you take off your glove to shake hands?*

Almost all answer, "Yes." Qualifications of the answer are "Gentleman, no; lady, yes"; "If there is time"; "Not if doing so would cause delay."

No one suggests the old phrase "Excuse my glove."

6 *Are you embarrassed when you carry bundles for a girl?*

About seventy-five per cent do not mind it. "Hell, no!" booms one kindly soul. But the minority group dislike it so intensely that a girl should think twice before risking giving mortal offense by placing a man in the position of having to lug laundry or the like. "Yes, I detest it," and "Most assuredly," are among the answers. Many discriminate, saying, "No, unless bulky or wrapped in newspapers"; "No, if not too many"; "No, unless they are of a conspicuous character, like bottles." "It is worse if she carries them," another

mourns. The matter is put in a nutshell by one who says, "We all agree that the practice of using men as delivery vans for women's shopping should be discouraged."

7 *How much do you tip a taxi-driver?*

The answers vary from "Nothing" to "Twenty-five per cent of the bill." Twenty-five cents is the amount most frequently mentioned, but ten cents is common, even among the wealthy.

VI IN THE HOUSE

1 *Do you make party calls?*

Opinion is evenly divided; though somewhat emphatic, especially when against calling obligations. The Washington society group varies from a conscientious "I try to," to "Not if I can help it." One gathers that while most men no longer regard formal calls as a duty, some find in them an occasional pleasure. "Yes, on people I care for," and "If I like the host and hostess," indicate open-mindedness in the matter! From the writer-and-artist group come somewhat rebellious statements like "When I can think of it," and a decided "I don't know what they are."

A popular youth has made a hit by reviving the old custom of writing notes saying what a delightful dinner or dance it was. A simpler and more usual habit is to call up on the telephone the next day, to let the hostess know you had a good time. Social telephone calls like this, or to express congratulations on some good fortune or simply to inquire about health and general welfare, have become common as the telephone has come into general use. The custom is a pleasant one; much more human than the old way of leaving cards, which it has largely supplanted. Telephoning ahead when one desires to call is an excellent precaution. It may save one a long trip only to find the hostess out, and it gives her a chance to head off the call if she wishes. In such a case the telephone message has almost the value of a personal call.

A Rhodes student at Oxford, acting as scribe for a cosmopolitan group, reports: "All agree that one *should* pay a dinner call, but most say that nowadays one often does not and the hostess does not expect it. They distinguish between dances, which are not usually followed by a call, and dinners, which usually are. I, myself, would always pay a dinner call and hope only to have to leave a card—the good hostess should not be at home. In France, one leaves a card for even a tea-dance, but the people are at home only on fixed days and if one wants

only to leave a card, one goes on some other day. One can also, there, send a p.p.c. (*pour prendre congé*) card if one is leaving before one has had a chance to call."

2 *At what hour do you make an evening call? How late may you stay?*

The undergraduates answer that they arrive between eight and nine. Their departure depends a good deal on local conditions, like the time the last trolley car leaves or the hour the good-night bell tolls in the girl's sorority house. Some say ten; some, ten-thirty; some eleven; one, twelve. When the hour of leave-taking is not determined by bells and trolleys, it seems to depend first on whether or not the caller is enjoying himself, and secondly on whether or not the hostess is enjoying herself. "As long as it is amusing," and "It depends on whether you are having a good time," are frequent replies. "That's up to her," or, more formally, "Until you infer from your hostess that it is time to go," take her feelings into consideration. So does "It depends upon the young lady and her home conditions." "As long as you are welcome," sums up the matter. Not one refers to arbitrary "propriety."

The answers from men who go in for social life in a serious manner indicate a growing tendency to

make calls at tea-time rather than in the evening. Along the Atlantic seaboard, where more men go to teas than in sections where tea is a woman's function, the men generally state that they rarely make evening calls, and then only by appointment.

In England it depends largely on the dinner hour, the habits of the people, how well one knows them, and what one does during the call. As English people seldom dine before seven-thirty, one does not call so much afterward.

3 *In what cases do you rise when a woman enters the room?*

Not one man says that he does not rise at all. Not one grouches about the custom. The majority answer, "Always," but when they speak more specifically they make exceptions at the bridge table, when intimate members of the family come and go, and when a woman asks a man not to rise. A Harvard-Oxford man states, "At a big tea, if I were off in a corner and some one entered, I would wait for the rest to do it." Others make the point that they rise for a young woman the first time she enters the room; for an older woman, every time she enters. One candidly says he rises when "the elders" are present. A Canadian sums it up in the

words: "If the affair is formal, invariably, but not to the point of confusion. Otherwise at discretion."

4 *What form do you use for an introduction?*

"Miss X., may I present Mr. Y.?" leads. Less formal are the phrases "Mrs. X., have you met Mr. Y.?" . . . "This is Mr. A." . . . "M., do you know S.?" . . . M., I'd like you to meet S."

A distinction is made between formal and informal introductions. "On the dance floor simply name the two people; one has no time for more." Several prefer all introductions to be as brief as possible. One considers simply speaking the names sufficient, when introducing men to one another.

The gentleman is presented to the lady; the junior to the senior.

5 *In what words do you respond when introduced?*

The answer suggests a distinctly cordial note. Mumbling the name isn't done. The two forms that go neck and neck are "How do you do?" and "I'm very glad to meet you." One mentions that "I'm pleased to meet you," isn't used any more. "This is a great pleasure," seems to be too stilted for most. A large number mention that they always attach the name to the greeting. This is a valuable

as well as graceful habit, for if you concentrate on catching the name as it is spoken, and repeat it in your greeting, you are much more likely to remember it. Memory courses make a point of this matter.

6 *What form of apology do you use: "Pardon me," "Excuse me," "Sorry," or "I beg your pardon"?*

All four phrases are in good standing with "Excuse me," coming last. "Pardon me," and "I beg your pardon," seem to be the typical American forms of apology, with the English "Sorry," increasingly used alone or in various forms like "I'm terribly sorry"; "I'm awfully sorry"; or "So sorry."

From England comes the following differentiation: "I use all four phrases of apology, according to the circumstances. 'Sorry,' with a friend or a servant; 'Pardon me,' if I pass in front of a lady; 'Excuse me,' if I go out; 'I beg your pardon,' if I run down a perfect stranger in the street."

7 *Which servants do you tip on a week-end visit, and how much?*

It is customary on a week-end visit to tip those employees who have performed personal services

for one. When a man spends Sunday in a home where no servant is kept, he naturally lends a hand with the dishes and makes himself useful with a can-opener or a lemon-squeezer. If a maid of all work is employed, it is decent of him to make her a gift of money to compensate for the extra work she has had on his account. In a large establishment, likewise, tipping is a way of showing appreciation.

The young men who answered these questions designated one dollar apiece to chambermaid, valet, chaffeur, butler, or waitress, as a sufficient tip. Among wealthy people this amount increases to two dollars or five dollars. Some give more to the butler than to the others. One young man remembered the invisible but necessary cook. Any especial service is taken into consideration. Our English-American friends tell us that when we visit in England we give a butler not less than five shillings and the minor servants not less than two shillings sixpence.

8 *What studs do you use with a dinner-coat? With a dress-suit?*

Young men wear what studs they please—or what studs they have—although those who have the right ones are sternly meticulous in the matter.

These fortunate young men tell us, as does Tiffany, that black pearl or black onyx are correct with a dinner-coat, but that a dress-suit demands white studs, usually mother-of-pearl. In spite of the way the law is thus laid down in black and white, young men all over the country, in all walks of life, report blithely, "Gold"; also, "Anything but gold"; also, "Moon-stone or platinum—any light-colored studs"; also, "Any dark-colored studs"; also, "Pearl or gold"; also, "Jeweled—with tails"; also, "Should wear black or gold, but I wear pearls because I have no others." Most of them say without any apology whatever, "I make the same studs do for both suits," or, "Most of us have only one set."

The mother of a young man who can have anything he wants, and does, tells us what a time she had when Jim, having sent his gold studs to the laundry, asked her to get him some more. "I went to every store in New York," she said, "and they hadn't any gold ones. I didn't dare buy the expensive black ones they pressed upon me, because Jim had said gold, and surely he ought to know. But he was going out that night and had to have some studs. So I went to the Five and Ten and bought some black ones. Jim was awfully casual about the whole thing. He said he didn't mind being correct."

VII COMPARED WITH THEIR FATHERS

1 *Do you notice any respect in which you technique differs from your father's?*

Nearly all agree that the social technique of the present day differs from that of the preceding generation by being "less artificial" . . . "less punctilious" . . . "not rigid in all cases" . . . "less stiff" . . . "less labored and obvious" . . . "not so correct" . . . or, expressed positively, "more flexible" . . . "more informal." "Mine is more cubistic," says an American brought up in Europe.

But although they recognize the change, these young men are noticeably uncritical of their elders —who are so critical of them. In fact, many of them are proud of their fathers' rigid formality, though one of them comments, "If I employed his technique myself, I would be considered admirable by his generation and stiff and ridiculous and ill bred by mine."

One who thinks there has been little change says, "I am Victorian, too." Another, though he starts in, "Good Lord, yes!" continues, "After all, only in non-essentials. Meals used to be much longer, more courses; men bowed, ladies retired after dinner, etc." "I am of the opinion that what always

was good breeding holds for the present," says an Amherst man. A Harvard man suggests that this same to-do has occurred with each generation. "One learns one's social technique largely from one's parents and diverges chiefly in being less punctilious than they," he reflects. "I suppose that at their age we will be equally set on the rules we are making now. My father always wears a turnover collar with a black tie. I am strongly tempted to return to this style, which I wore when younger." A similar idea is expressed by a young Englishman in America, who says, "Yes, I think my father has given up petting, kissing, and possibly putting his arm around ladies in public."

Those who recognize a change more revolutionary than that which always occurs between youth and old age, give the following reasons: "It's all because of the women"; "Less artificiality, because women do not require it," writes a young Southerner in the North; then, as if afraid of being too kind to women, he adds: "Although they still hang on to some privileges to which they are not entitled if they are to be consistent with the obligations of their 'freedom.'"

"It's all the fault of the men," and this is another Southerner speaking. "The present generation seems to be just the least bit crude in certain respects. They usually overlook little matters that

the older generation would not think of neglecting. For instance, some stags feel as though their mere presence at a dance is enough, and don't feel obligated to the hostess in the least."

Lack of time is the trouble, according to a youth in a large city where distances are long and engagements are many. "I haven't time to make party calls," he protests, "to give formal introductions on the dance floor, to see a girl home from a party, to call a new girl anything longer than her first name, or to keep an engagement on the dot." In this crowded, speed-up life there's no leisure for anything but petting.

The final and pleasantest reason is given by a Canadian newspaper man in New York: "While Father's technique is based upon the very proper upbringing which he had and the rules laid down by his ancestors, mine is based upon my own desire for ease and my desire to make other people easy. It is obviously absurd to bring the formality of an 1890 drawing-room among addicts of the saxophone or to reverse the process when one comes into contact with people of the older generation."

The thing is not what is proper but what is convenient and agreeable.

HOW WOMEN BEHAVE

HOW WOMEN BEHAVE

I WITH MEN

1 *Have chaperons gone out of fashion entirely? If not, under what circumstances are they still considered necessary?*

The chaperon is not yet extinct. The clamor raised by the social conservationists is misleading. The chaperon still functions—in public.

All the girls agree that chaperons are found at "mixed" week-end parties, at formal dances, for late parties in a man's apartment, trips to boys' schools, and wherever parents or college authorities insist.

The chaperon also flourishes among the very young, as those who have escaped point out complacently. "For the very young, up to sixteen," says a seventeen-year-old girl. "For brats," says another. "For a young girl at a hotel," is the answer of yet another.

But even though the chaperon persists, she is a clawless creature without any force in her peck, and no one minds her presence. This applies to

fathers as well as mothers. The father of a very pretty girl determined when she reached the beau age that her suitors should never be embarrassed by the tactless supervision from which he had suffered in his courting days. His oversight would always be so courteous that it would not hurt the feelings of the most sensitive young man. One evening he inadvertently surprised a young man holding his daughter's hand, so he immediately occupied himself with mending the fire, in order that they might untangle their fingers and move apart while his back was turned, for he understood the younger generation and knew just how the poor boy felt! But when he turned to the young people with a cheery remark—there they sat, still holding hands and all ready for a pleasant chat with him. He says that chaperons have become pure ornament, like the buttons on a coat sleeve.

2 *When a young man gives a party in his apartment, does he have to have a chaperon?*

Smith on the whole thinks yes, although she's a little doubtful. Bryn Mawr says yes. A group of daughters at home say yes. On the other hand we have a bunch of noes, some of them from Lousiana, the University of Vermont, the University of Syracuse, a group of society girls, and some young

professional women in New York, although none of these groups is unanimous. A California group also is divided, saying, "Yes, if women are to be present"; "Not if several are present"; "Yes-no. Of course it depends upon the particular circumstances." In all the groups there is only one emphatic pro-chaperon remark: "Few girls I know would go to such a party unless he did." Opposed to that is the statement: "Some would say yes, I say no. Chaperons are quite unnecessary."

In many answers we find again the motif that runs straight through the answers to this questionnaire—it depends. "It depends on the man," . . . "It depends on the situation," are frequent answers. Again the girls are evolving their own technique, using their intelligence instead of applying rules.

3 *Do you consider it all right for a girl to be alone with a man in his apartment?*

The majority, instead of answering yes or no, wrote comments on this question, though a few responded with simple negatives. Most of the girls agreed that it depends upon the man and the situation. One added "*and* the girl." If it's all right, it's all right.

Some of the replies are: "Yes, under certain circumstances"; "Depends on how well you know

him"; "Perhaps this is not socially correct, but I see no fault in so doing when the degree of acquaintance permits."

The following opinion is of especial interest because, strangely enough, it is the only case in which the line of conduct is determined by regard for what people might think. The writer says: "Yes, but I realize it isn't considered good form. It might be misunderstood if you were seen going in or coming out. Apt to be criticized."

4 *If you and a young man happen to be traveling to the same place, is it all right for you to go together even if the trip is an overnight one? Could you stay at the same hotel?*

There are only one or two noes to the first question. One girl says, "I never should plan it"; another, "If it had been planned beforehand." Both are supplied with good alibis if called to account. A third, more independent or less far-sighted, says, "If it suited me." No one seems to have become awfully excited over this question.

The second question interested the girls. On the whole, they would, because it would be unnatural not to do so. "It would seem priggish not to," is a characteristic comment. From those who wouldn't,

we get such reasons as "It might be awkward," . . . "Could, but wouldn't." One suggests that the girl and man might occupy rooms on different floors.

Several girls point out that most men would avoid doing it. This is in line with our theory that men are more conservative than women. When one girl exclaimed spontaneously, "Oh yes, I'd feel so much safer," a boy who was present said it wouldn't do at all! It hurt his pride to think that she would feel safe with him. In another case a newly married girl severely shocked her husband by saying, "It would be awfully silly not to." While the girls seem to be losing their illusions about the dangerousness of men, the men themselves cling to the belief that they are fierce, wild creatures after ten o'clock at night.

5 *Would you accept a week-end invitation from a young man to his parents' home without a written or telephone invitation from his mother?*

Some would accept a relayed word-of-mouth invitation from parents they had already met, but they would not go unless the mother expected them.

6 *How late would you stay out motoring with a young man?*

Here's where we come to a decided change in standard. While a few give definite hours, varying from ten to two, or say, "As late as I would stay at a party," the majority of responses are decidedly flippant, like, "Until the gas gives out"; "Until I feel like coming in"; "Till we got back"; "Till we got sleepy or were sensible enough to come in." One says, "As long as it is dark"; another, "Until daylight." A good many think it depends on whether they are having a good time or not, but do not seem to have the girl's usual worry as to whether or not the young man is enjoying himself. The majority say, "It all depends upon the man."

7 *Do you consider it bad form to lunch with a married man not related to you?*

Mostly they do not consider it bad form, although some qualify. The general idea seems to be that it's all right if the man's wife doesn't mind. Again and again they say, "It depends upon how his wife would feel about it." One specifies, "If his wife were away at a distance and he only wished for company." One will lunch "as a friend" and one "only as a business engagement." One sums

it up: "No, it is not bad form unless he considers himself a beau."

8 *Does a man put on a girl's overshoes for her?*

The answers are fifty-fifty that he does and that he doesn't, with a show of emotion in two cases, against the practice. A disciplinarian says, "Yes, he should"; a realist, "He should but seldom does." Other answers are: "Usually"; "Rarely"; "If they are polite enough"; "If she can get him to"; "He offers to—usually, but she won't let him"; "Yes, but he doesn't have to"; "I know one or two that do."

II AT HOME

1 *How do you get rid of a tiresome caller?*

The girls seem to fall into two groups with regard to this question, those who naturally have kind hearts—or else understand that to be popular one must endure the poor fish and sad birds—and those who want to get rid of said fish and birds at any cost. These do not care how much they hurt the man's ego. Among their answers are: "Be more tiresome than the caller"; "Look at the clock"; "Ignore him"; "Tell him to go"; "Lack interest

in everything he says"; "Sit and stare at him and answer his questions in a monotone."

The second group are the executive girls, who deal directly and kindly with the situation: "Fake an engagement"; "Lie"; "Find an excuse that will not hurt his feelings, like a telephone call"; "Tell him I have an appointment"; "Don't get rid of him —unless I can without being unkind"; "Say you are busy and suggest he call some other time." A girl who expects the future to take care of itself offsets the rebuff of saying she is busy by suggesting that he come the next week. "Trick him into rising, then say how glad I am he came," says a diplomat.

"Don't be too entertaining," advise two girls who normally make an effort to please. "Conversation can lag, of course," says another. A professional dancer, who can't afford to be dumb, because it is her business to be entertaining, explains primly: "It is not very easily done. I might suggest that I had a heavy day facing me and had to arise early." This problem does not disappear even when one is married, for a young matron gives as her receipt, "Say the baby needs attention." Only one out of all thinks it can't be done.

The technique of getting rid of a tiresome caller by the torturous process of being un-entertaining has the disadvantage that the hostess suffers the

long-drawn-out agony as much as the guest does. The best plan is to send him away—but send him away happy. Instead of being bored, be fascinating, yet firm in your dismissal. Get it over quickly. Give him the impression that he is a very attractive man whom you would enjoy seeing if you were not so awfully busy. If you follow the lagging-talk technique, he is present and he is unhappy; if you give a kindly, snappy excuse, he is happy and he is absent. The ability to get a man out of his chair without inflicting suffering is the sign of an accomplished hostess. Don't use a club. Send him away with a sugar-plum.

2 *Do you tell an unexpected caller if you have another engagement?*

Overwhelmingly yes. Qualified in one case by "if it is an important one." Another answer is, "Yes, to one of my own age, but not to older people." Two different techniques are suggested. The first is, "After a few minutes, yes"; the other is to say immediately, "I have another engagement, but won't you please sit down for a few minutes?" In a case like this you often have your choice between disappointing one who has dropped in without an appointment or the person with whom you

have made a previous engagement. Obviously it is the latter who should be most considered.

Sometimes an engagement with oneself is as important as an engagement with the dentist, and should be scrupulously kept. One of the reasons that women do not accomplish more than they do is that they permit themselves to be diverted from their schedule by false politeness. It is no kindness to allow an acquaintance unconsciously to disrupt one's whole afternoon. As one gains in experience, the tactful handling of such situations becomes easier.

The ability to make quick and firm decisions on social matters without hurting anybody's feelings is a sign of maturity. If one hesitates, stammers, and makes excuses, the person who is being sidetracked realizes that the speaker is crawling out of a situation. If one declines an invitation immediately or states that one cannot keep an engagement, expressing regret at the same time, one is more likely to escape being urged or reproached. Hesitation suggests a guilty conscience.

3 *How do you handle a bad-tempered guest?*

A number of the girls say they never have bad-tempered guests. This shows that they either have

extremely sweet dispositions or else that they are well equipped to handle difficult situations. Only one girl says frankly, "I usually get equally bad-tempered, and he leaves." One with equal firmness but more patience gives him a chance: "Squelch him, after having brought all psychology to bear."

The general technique is that used on a child in a tantrum when there are people around and it is no time for discipline. One rule is: "Joke him out of it, and if that doesn't work, tell him to go home." Change the phrase to "if that doesn't work, tell him to go to bed," and you have the child-training technique.

"Humor him"; "Humor him"; "Humor him," cry these mothers of the future. "Humor said person along." "Try to be diplomatic and avoid unnecessary discord by humoring him as much as possible."

One of the lollypop school advises, "Give him a cocktail, tickle him under the chin, and let him alone." Here is a disciplinarian: "Tell him firmly what is expected of him." A Montessorian speaks: "Get him thinking of something else." "Talk rapidly and cover up the unpleasant things he says," recommends another. In general the girls advise setting a good example by being "as polite as possible."

4 *When you wish to indicate that you are annoyed, do you convey your displeasure in words or by manner?*

The most primitive form of quarreling is the fist-fight. A little more civilized is vituperation exchanged over the back fence. Far in advance of women who indulge in this, is the Victorian who sits in annoyed but elegant silence. But the girl of to-day has a better line. She can trust herself to use words, because she is not speaking to register anger but in order to straighten out an unpleasant situation. Tactful verbal handling of an unpleasantness is her method.

Not all have perfected their technique. "I try to do it with words, but usually it takes the form of manner," confesses one. Another, of perhaps more experience, remarks: "At times neither is in good taste. Sometimes I indicate annoyance with words, never by manner, unless by silence." Other college girls answer: "I think frankness is best. Words kindly and quietly spoken," . . . "Either way, depending on whom you are with," . . . "Sometimes you do not indicate annoyance at all."

A blanket ruling, which does not apply at all times, is: "Neither. Exercise self-control." The explanation "Words with people you like, and manner with those you don't," seems to show that this

girl uses words not to hurt but to heal. It would, of course, be hardly wise to stop and explain to the man who is flirting with you on the street that you don't go in for that sort of thing, and have a low opinion of men who try to pick girls up in his crude way. This same idea is expressed in "Words if necessary," . . . "Words when manner fails."

The old novel depended entirely upon misunderstandings that arose from proud silence. But in these days of frank analysis authors are more and more put to it to estrange friends and lovers. Frankness not only clears up the confusion in the other person's mind but also clarifies the speaker's mind. A little hurt feeling can make a big silence, but it doesn't look so good when put into words.

III IN PUBLIC

1 *What is a girl's etiquette with regard to swearing?*

Many girls are violently opposed to girls' swearing. In several cases the college group reporting was unanimously against it. Their responses ran: "Not good taste"; "Vulgar and cheap"; "Very unmannerly"; "Belittling to her"; "It is done but not considered correct"; "I consider it poor form";

"She may do what she pleases, but I do not like to shock others."

The group of moderates are particular when and where they swear. They say: "Choose your company"; "With discretion"; "As little as possible, especially in public"; "A great vent to your feelings, but pick your place and do it as quietly as emotion allows"; "Not with strangers"; "Not at formal dinners." Two discreet girls answer, "Better not to. Most men prefer girls who don't swear," . . . "I try not to swear in front of men; I don't think men like a girl who swears." Prudence is shown again by two who say, "Never before elders," . . . "Never good taste, especially before elders."

We find also girls who do not approve but are apparently slaves to the habit, for they say, "I swear frequently but do not approve of it," . . . "It is not done here theoretically but much practically."

One draws the line at "God-damn," but she does not say on which side she draws that line. Another swears but isn't "profane," using only "damn, hell, and so forth" but not "God-damn."

A group of up-and-coming New Yorkers who know their way along Park Avenue cry, "Sure!" . . . "She does," while one says, "Never in anger," apparently using swear-words only as ornaments.

2 *Do you kiss other girls when you meet them on the street?*

Most don't. One answer is: "Sometimes, if I know the girl intimately and haven't seen her for a long time." Another: "Not if I can get out of it."

3 *Do you use a lipstick in public?*

They don't! Well, well, well! Excepting the girls who go in heavily for society; they do.

4 *What is a girl's etiquette with regard to smoking?*

The cigarette has ceased to be a cause. Girls no longer smoke to shock; in fact, they protect older women from the discomfort of being annoyed with them. "When no older people are present," . . . "Ask older women if they mind," . . . "Not with older women who disapprove," are characteristic answers. The emphasis seems to have shifted from an assertion of the right to smoke to "Don't annoy people." We have such comments as "In some homes, one should avoid antagonizing"; "When college authorities are not present"; "Avoid trouble"; "When no one's feelings will be hurt."

The lack of emotion among those who do not

smoke is striking. A group of girls from a denominational college, while not smoking themselves, show broad-mindedness on the subject. They hold: "Never done on the street; in several circles yes, although tacitly omitted"; "A girl has as much right as a fellow, but either one has no logical right, in my opinion"; "All right, but not good taste in public for women. Accepted, of course, for men"; "I think smoking is permissible, if a girl so desires in a group where she would appear conspicuous if she did not."

5 *Do you ever deliberately cut an acquaintance?*

Cutting comes from one of two desires—either the wish to put the other person in an inferior place, or else the wish to protect one's own personality. In the first case, this is simply bad manners. The basis of ill breeding is usually an inferiority complex. Bad manners may be said to begin when people start to rise in the social scale. Climbers are discourteous to the people above them because they fear that courtesy will be misinterpreted as subservience. They are rude to the people below them to avoid entangling alliances. Generally speaking, the people in society who have bad manners are those who feel in their hearts that they have not arrived.

An inferiority complex is developed in childhood and may come from inability to hold one's own, either in the family or in the larger social group. This unfortunate lack of adjustment to the family group, which later on comes out in general bad manners, may be caused in childhood by lack of physical vitality, red hair, defective vision, or even so slight a matter as being a girl in a family of boys. Ill-mannered people in families of assured position may by elbowing others out of the way be compensated for having themselves been put upon as children.

This feeling of inferiority can, however, become the basis of good manners, when one understands one's underlying motives and decides to become superior to others by really being superior to them in breeding. Good breeding is free to any one who wants it.

The second reason for cutting is the desire to protect one's own personality. It certainly is necessary to protect oneself from the encroachment of bores, people who want to use you for their own advancement, busybodies, and others who butt in on your private affairs. But this can be done more effectively, and certainly more kindly, by *finesse* than by bludgeoning. If you use ill breeding to fight ill breeding, you are ill bred yourself.

Actresses, social leaders, Presidents' wives, and

other women who must make a good impression have worked out this technique of holding people off. The woman who is so popular that she has need to shut certain people out from her acquaintance is also the one who is equipped to handle the situation without brutally lacerating the ego of others. A young professional dancer tells us, "I manage it so that it is not a cut." A clever young New Yorker writes: "A friendly attitude toward every one does not mean that you've got to invite them to your parties if you don't feel like it. An unwanted invitation is a similar matter. Don't be disagreeable but have a reason why you can't go, and always be awfully sorry."

Another girl recalls how a certain well-known actor kept her moving when she stopped in his reception line. "I was so absorbed in admiration," she confesses, "that I forgot the other people crowding behind. 'The only things in New York I simply *won't* miss,' I told him, 'are you or Gilbert and Sullivan.' The next thing I knew I was being deftly handed on to the next person, and Mr. Mitchell was saying, 'Don't say another word! Don't spoil it!' I went away knowing that I'd been dismissed but feeling that I'd said something very clever. I was sure that he'd like nothing better than to sit and talk with me for an hour if only he had time!"

The more one protects one's personality and refuses to be bored or to have one's time wasted, the more one has to work up a good technique of self-protection. Formerly people cut right and left because they went by rule of thumb instead of using their intelligence on social situations. The older generation yelps at the passing of the old code, not realizing that its place is being taken by an infinite number of individual codes.

6 *What do you do when you are cut or snubbed?*

"When I'm cut, I cut back," seems to be a common reaction. But one girl says, "I'm pretty careful about retaliating, because a number of times I have passed people on the street without speaking to them when I really didn't mean at all to cut them. I was thinking about something else and didn't see them although my eyes were fixed right on them, so it occurred to me that other people might do that same thing."

A rather old-fashioned girl of unusually sweet disposition told us, "Why, I always try to be specially nice to people who cut me, because I think I must have done something to offend them."

"But isn't that being a door-mat?" we asked her.

"Oh, I wouldn't keep it up indefinitely," she an-

swered; "only until I was sure that it wasn't my fault."

The pose of being bad-mannered is intentionally adopted by some of the highbrows who have attained a slight prominence. A college girl on her vacation in New York was all of a twitter at finding one of her literary idols at a reception she attended. "I found some one to introduce me," she writes, "and we went right up to where he was standing, and my friend said, 'Mr——, here is a young woman who has read twice over every word you have ever written.' I put out my hand, my idol gave one square look at me, turned his back deliberately, and walked away. There was nothing I could do, and I did it."

Another girl tells of a similar situation. She was having luncheon at the critics' table at a famous New York hotel with a man who was obliged to leave her there, having introduced her to the others. The men were nice enough to her until she got up to go, when to her surprise not one of them paid any attention to her. Not one of them rose, nor even stopped talking to say good-by. They gave her the feeling that she had intruded.

Sledge-hammer blows like these do sometimes hit a girl when she neither expects nor deserves them. There are no potted rules of etiquette for a situation like this. The only thing to do is to with-

draw as gracefully as possible. If you can see these men as little boys who think manliness consists of dirt behind the ears and rudeness to girls, so much the better.

IV AT DANCES

1 *What do you do at a dance when no one cuts in on you?*

The suffering of the girls at a dance is even worse than the suffering of the men, because while the man suffers on his own account when no one grabs his partner away from him, the ungrabbed girl suffers because she is responsible for his suffering. No girl among those who answered appears to be disturbed at being obliged to dance indefinitely with a partner she does not like, except that she feels she is falling down on her job.

It is a terrible thing for a girl of an active temperament to be placed in a passive position and held responsible for something over which she had no direct control. The modern girl is caught in the old trap. She must get what she wants through her dimples and her bright eyes, and no amount of executive ability or sterling virtue will help her here. Although in theory women are now released from the obligation of getting their good times only

through the favor of men, and have great leeway in matters like calling men up on the telephone, suggesting Dutch treats, inviting men to go motoring, and in many other ways taking the initiative, on the dance floor a girl's good time is dependent on the sultan's nod.

Men are free to dance or not to dance; girls must dance or withdraw from sight. A girl may ask a man to marry her, but she must not ask him to dance with her. If their souls were talking to each other, he would say. "This is all your fault." She would reply: "Yes, I know it. I'm so sorry you're stuck with me." Of course if she could blame him she would, but how can she? For it's a woman's business to be attractive and make things pleasant for a man. In this case she has to make things pleasant for the man by being attractive to other men! Formerly she simply had to please one man at a time. Now she has to manage to be chased.

In dealing with this old-fashioned situation the girls fall into two classes—those who suffer helplessly and those who do something about it. Those belonging to the first group make such answers as "Pray for the best"; "Call on the saints"; "Suffer"; "Grin and bear it"; "Smile bravely and keep on dancing"; "Dance on"; "Nothing"; "Keep on"; "No action in the world"; "Leave the dance in despair."

In the second group we do get a faint hint of initiative: "Do anything to release the man"; "Give the man an opening to get away"; "Make some excuse to get out of the way if the man is not enjoying himself; otherwise go on dancing" (it doesn't matter whether she's enjoying herself or not!); "Suggest sitting out, and try again after a rest"; "There's always the ladies' room"; "Excuse yourself and either go to a chaperon or a dressing-room"; "Laugh and talk and pretend to be having a wonderful time"; "Weep and rage before sleeping, and study styles next day"; "Wink at somebody."

A few exceptional girls are philosophical and apparently untroubled by the inferiority complex. These say: "Make the best of it"; "Am bored"; "Keep on dancing with the same man." "Nothing, but let my partner handle the situation," says one, who evidently feels that man got her into the mess and man can get her out.

2 *Is there a limit to the number of times a girl may dance with the same man?*

Although in a few of the smaller colleges too many dances with the same man are frowned upon, the large majority of answers seem to indicate that nobody cares. There are, however, a few qualifica-

tions of the answer: "No, within reason"; "No set limit but usually five or six times out of fourteen dances"; "No, but she should not neglect the man who invited her." This change is partly due to the cutting-in system and partly to the absence of personal chaperons. Formerly Mother got a vicarious enjoyment out of Daughter's popularity by reprimanding her for allowing a young man to make her conspicuous by his marked attentions. In the good old days three dances and supper were the limit. And the answer to that was, "Oh Mama, all the others were extras, and extras don't count!"

3 *Is the music at a dance continuous?*

Virtually all say it is not continuous excepting at very large dances where there are two orchestras.

4 *Do you ever take a man to a dance? Several men? If so, do you invite them to dinner first? Do you invite girls to dinner also? Would you take a guest to a dance without first asking your hostess's permission?*

Right here is where the girl with executive ability of her own or with an executive mother fixes things up so that she will be cut in on on the dance floor. Several courses are open to her. Both college girls

and girls in society say that under certain circumstances they take men to dances. Obviously this is the practice at college and sorority dances. If it is an informal dance outside of college, their hostess often suggests bringing a man along. If it is a formal dance, a girl may ask her hostess's permission to take an extra man or men. This permission is always asked, except when the dance is very informal or the girl very intimate with the hostess.

When men are asked to dances, they are often invited to dinner also. When a group of young people go from a dinner to a dance, they have already started their good time and the girls are sure of a certain number of partners. The momentum carries them through the evening, without the terrible suffering which appears to characterize a dance. Some girls pack the dinner with men for the stag line, having more men than girls. The duty of the extra men is to see that their hostess is cut in on sufficiently during the evening. This turns the tables on the men, who are now unhappy because there are so many of them that no one gets more than a whisk of a dance with a girl.

One girl points out that one advantage of this system of short dances with many men it that by the time you have exhausted the preliminaries of a conversation and come to the draggy part, another man grabs you and you can begin again: "I'm so glad

it's *you!* I'm just crazy about your dancing!" working up to "I think you're the most attractive man I've ever MET!"

5 *How do you get out of dancing with a man with whom you do not want to dance?*

This depends on why you do not want to dance with him. If it is merely because he is a poor dancer but otherwise pleasant, suggest sitting out the dance. Those who wish to have nothing to do with the man give an excuse—some without regard to his feelings and some more tactfully. Among the excuses offered are the following: "The dance is taken"; "I don't want to dance, thank you"; "I'm tired"; "My foot hurts" (this is awkward when he sees you dancing later on); "I have a headache"; "I am dizzy." Other answers are: "Tell him I am leaving immediately"; "Say I have to telephone"; "Join a girl friend"; "Lie." The tactful excuses should be tried first. You may have use for the young man some day.

6 *When you go to a party without an escort, do you expect some one to see you home?*

The yeses and noes are about evenly divided and the brother of six sisters, who formerly was on duty

six nights, now has the chance of an evening to himself when one of the six is invited out. The custom of arranging for one's escort home before going to a party lingers longer in the South than in other parts of the country. "Southerners never go to a party without an escort," says one girl. "I never go alone," says another, "although the escort is not necessarily a beau." One Louisiana girl, on the other hand, says, "No, one expects to go home the way one came." "I don't expect it but prefer it," is a characteristic reaction.

Some of those who want an escort want him not because they are afraid but to prove to themselves that they can get him. "One is pretty slow who can't rake in an invitation to be taken home," comments one girl. An older woman, wise in experience, tells us, "It depends on how pretty you are."

A young Harvard man confides in us: "I should always offer to do it, but if the girl could get home easily and it would put me to a good deal of inconvenience I would expect to be refused. For a late or lonely trip I would insist."

If a girl lives in a place which is so far away that it is decidedly inconvenient for a man to take her home late at night, she will do well to arrange beforehand either to have some way of getting home or to stay overnight at a more convenient place. When men are talking together, they often

tell stories of being obliged to take home hinterland girls—long journeys from which they did not get home till dawn. One gathers that no girl is pretty enough to compensate for such discomfort.

"English girls do not expect it as much as Americans," writes an American Rhodes scholar. "They are willing to meet you at some common point for a party or the theater, instead of making you fetch them, and they are ready to go home alone. They also go more Dutch treat and do not mind cheap seats."

V CONCERNING NAMES

1 *Will you keep your maiden name after you are married?*

When we read the opinions of the young men with regard to this matter, we were astonished to find how little emotion was shown, and how many young men expressed a willingness for their wives to keep their own names if they wanted to, at least professionally. In reading the girls' answers we are equally surprised to find how much emotion they display, and how comparatively few expect to keep the names they were born with. We find such answers as "No, indeed!" . . . "No, I'd have to be ashamed of my husband," . . . "No, not if I can

spell his name." (Is a foreign gentleman paying her attention?)

On the affirmative side we have "Sure," and "Yes, unless I prefer the man's." A few give such answers as "If in business"; "Not unless I remain on the stage"; "Not unless I am already famous." Several are undecided and one says, "I shan't answer the question, because I am not going to marry."

2 *Does your calling card read "Miss Smith," "Miss Mary A. Smith," "Miss Mary Alice Smith," or "Mary Alice Smith"?*

"Miss Mary Alice Smith," say a large majority, although a considerable proportion of the college women prefer simply "Mary Alice Smith." One clever young New Yorker underlines this form with emphasis. There seems to be a tendency to drop the formal "Miss Smith" to which the eldest daughter has a right, in the interests of identification.

According to Tiffany, the material of the card should be cream-white or gray-white cardboard, or artificial parchment. The engraving should be Colonial, Franklin, Shaded Antique Roman, or Shaded Modified Roman. The name is either Miss Smith or Miss Mary Alice Smith. The middle name is

never abbreviated nor the prefix omitted. The address is given in the lower right-hand corner, the name of the street or avenue being spelled out and the number of the house usually being in numerals.

3 *In which of the above ways do you prefer to have letters addressed to you?*

Virtually all want "Miss" before the name on the envelop. Some want the entire name to follow, but most prefer Miss Mary Smith or Miss Mary A. Smith. Where the middle name adds a distinguishing mark, there is an advantage in holding on to it for the sake of identification. One girl said, "A name is more rhythmic with the middle name written out. 'Edna St. Vincent Millay' would lose its charm if written 'Edna St. V. Millay' !"

4 *Do you have the number of your home address written in script or numerals on your stationery?*

Nearly all say numerals, although the society group specifies: "Script for best paper. Numerals for business paper." Women are more and more switching away from monograms, which are merely decorative, to a clearly engraved or embossed address. On business paper, the name is added on

both paper and envelop. This business stationery is widely used for informal social correspondence.

VI AT THE TABLE

1 *At what time in the meal is it permissible to light a cigarette?*

It is entirely permissible for a girl not to smoke if she doesn't wish to, provided she is not ostentatious about it. The answers to the above question fall into two general divisions—those indicating the middle of the dinner as the proper time, and those which would postpone smoking till the end of the dinner. "With the salad," and "After the meat course," are favorite answers. "With the coffee," has many followers. "Wait for the hostess to suggest it," says one politely, apropos of which we remember the remark of one hostess who doesn't smoke: "I wish they'd smoke when they feel like it, so that I needn't have it on my mind."

2 *When two girls and two men are lunching together, do the girls sit opposite each other?*

The majority say yes, but the general feeling is "who cares?" If it is a wall table, the girls sit together against the wall. "What the hell difference does it make?" says a society girl.

3 *At a restaurant, does a woman lunching with a man make a request directly to the waiter or through the man?*

Most of them say with positiveness that the request should be made through the man. "I always forget," admits a college girl. "I think the man prefers to speak to the waiter himself." "Preferably through the man, perhaps, but not necessarily," decides another. One who is on the defensive protests, "Some men one lunches with are too dumb to find out what one wants, so it is up to the girl to tell the waiter, but I much prefer to make my request through the man." Others seem to have the same feeling when they say, "It is easier to tell the waiter." One thinks "It really doesn't matter." The general impression seems to be that a man likes to feel that he's running his party.

4 *Do you eat what you do not like, out of politeness?*

Mostly they do not, although society women seem to have a conscience in the matter. But they qualify the habit as a relic of mid-Victorian training! A college girl dismisses it with "No, that's all foolishness," but another eats "a little of it." A number of

others hold to this. One sensible girl has trained herself so that there is almost nothing she can't eat, although as a child she had violent likes and dislikes. She explains that it is so much trouble not to be able to eat everything.

5 *Do you leave something on the plate, "for manners"?*

No, they don't.

6 *Does a guest begin to eat before all are served?*

All noes, with a few qualifications, except in the society bunch, who mostly answer, "Yes," some excepting formal parties. One says, "No, except when one is requested to begin"; another, "No, except at a large party"; and a third, "Sometimes, but you're not supposed to."

An American in England writes: "In America, one apparently waits until all are served. In England, one may start before. The safest way is to wait for your hostess to begin, and she will, if sensible, start when all have their plates but before all the vegetables are passed, as otherwise the first ones have a long wait and at a big dinner it slows things up."

7 *Do you put your elbows on the table during a meal?*

Society mostly does, while the girls' colleges are divided.

VII IN DIFFICULT SITUATIONS

1 *Under what circumstances do you make an apology or expect an apology?*

"Never," say a number of girls. "We don't go in for it nowadays." This does not apply to apologies for minor mishaps, like treading on some one's toe or upsetting a cup of coffee over the table-cloth, which come automatically in familiar phrases like "I'm sorry."

The old formula of a formal affront, followed by a formal apology or a duel, has disappeared in America. In the old days you were in honor bound to fling a glass of wine in the face of a man who said something against the king or your mother. After that you had either to kill him or apologize to him. The affront and the apology linger to-day only in the lower social classes, where girls constantly feel themselves "insulted" and are huffy till they either get over it or receive apologies. The good old inferiority complex comes in here as an

explanation of their touchiness. People who are socially adept, now deal with a social crisis frankly at the moment of its occurrence, if they are not able to avert a contretemps.

One girl states that when she apologizes it is in order to straighten matters out with herself, rather than for the benefit of the injured person. "I do something I shouldn't," says she, "and then I wipe it out from my memory by saying, 'I'm sorry I did that.' " Another girl says, "They ought to know that I wouldn't do anything unkind on purpose." Some girls find it impossible to make formal apologies. Their method of avoiding it is so to conduct their lives that they never need to apologize.

As to receiving apologies, a Western girl declares her dog is her model. "When I apologize for having stepped on his tail, he says: 'Oh don't mention it! It was all my own fault. Do change the subject! Let's go out for a walk!' "

Nothing is so ill bred as to refuse to accept an apology which is offered. Only an affronted cat, walking off with a quivering tail, can reject a proffered apology without putting himself in the wrong. And even the cat is funny.

"Apologies to men are a different matter," whispers a New England girl. "A cousin of mine got a husband that way. She quarreled with him for two years running and then apologized and said he'd

been right all the time. She felt so badly that he kissed her. That was the beginning."

2 *What do you do when people disturb you by whispering in the theater?*

"Glare at them—but it doesn't do any good," says one. Others say, "I'd speak to them, only I know I'd get so mad that I couldn't be nice about it" and "Ask the usher to stop them if he's around, only he never is." Several practical girls answer simply, "Ask them to stop," and that seems to sum it up.

3 *What do you do when people criticize you?*

Here are some of the answers: "If it's the family, I fly up"; "I don't pay any attention to it"; "I have an awful sinking feeling and think 'Can that be true?' I usually assume that it *is* true, because I'm a groveling sort of creature. Then I proceed to suffer, and of course that's all nonsense. Incidentally, I try to reform." One who is described as "just a normal girl" replies: "Generally feel uncomfortable and resentful. Sometimes I take it to heart. Depends on whether I think they're right or not. If so, I say so."

It is obviously unwise to go too far in forming oneself on criticism, for one girl says in despair: "I've never been able to decide whether I'm a radical or a conservative. I've been called both so much." Another says that she has been criticized for showing off at parties and also for keeping too quiet. In weighing criticism you must take into account the personality, point of view, motives, and emotional state of the critic.

"I really consider criticism the thing that you can learn more from than anything else," says a student of psychology. "Divorce the criticism from any sense of right and wrong and regard it as a view of yourself coming from outside. It is a matter of interest to you. It is like being between two mirrors set at an angle and suddenly getting a view of yourself that you have never seen before. It's nothing to get mad about; it's nothing to suffer about. It's the way some one else sees you."

4 *Do you give compliments?*

The voice of conscience pipes up from New England, "I never say anything I don't mean." The obvious retort is, "Don't you ever mean anything pleasant?" Another New England girl says, "I give compliments to girls of course, but I feel self-

conscious when I try to do it to men." Why not be as kind to men as to women?

Most girls nowadays seem to know that handing a man a pleasant word is not equivalent to asking him to marry you. One answers, "I always try to remember and repeat nice things I've heard about people." A girl who reads Adler's psychology explains that the ego must be fed with appreciation just as the body must be fed with food. It is not enough, she says, to refrain from criticism. You must also praise.

A girl who never lacks partners makes this answer: "First I look for something nice about a person that isn't obvious on the surface, because I know people don't take much interest in compliments they've heard all their lives, and when I've discovered something I tuck it into the conversation."

"I don't go in for empty compliments," says a traveled girl. "There are some foreigners—and Americans too, for that matter—who make me terribly uncomfortable when they hand out compliment after compliment after compliment which have no relation whatever to me." The Adler reader would probably call this overfeeding the ego on rich and unsuitable food. Clearly, stock compliments are a lazy man's method. Spontaneous admiration springs from kindly observation.

5 *How do you receive a compliment?*

Either they have heard the particular compliment before and got used to the shock, or else it is a new sensation. The innermost reaction depends on whether they regard themselves as worms of the earth or creatures with wings. The instinctive impulse in the first case is to exclaim, "Oh, you don't mean me!" and in the second to accept the compliment like the daily cereal covered with sugar and cream.

Both these impulses have found indirect expression in the kind of phrases that young people use. One girl says, "That's the most remarkable thing I've ever heard. Are you sure you feel all right? Hadn't I better get you some ice for your head?" A serious type is wont to exclaim, "Oh, I'm not nearly so nice as you think I am!" A more experienced girl who has the same impulse to depreciate herself has learned to offset her cringing attitude by looking upon a compliment as a gift that is offered to her. Maybe she doesn't like the gift—or the giver—but who would do anything but accept a gift graciously? "Oh, thank you!" she responds, as if the great big man had given her such a *nice* present.

Our "normal" girl answers: "Thank you very much. I'm glad you like it."

Some girls are so used to hearing an outstanding characteristic admired—a small hand, a mop of golden curls, a dimple, good cooking, or graceful dancing—that they get positively bored by the old compliment. "I wish people would stop admiring my teeth!" explodes one girl. Nevertheless, it is as important to receive that compliment on your red hair as cordially the hundredth time you hear it as it is the first time.

A débutante points out in this connection that she has observed the technique of public personages who, having a daily ration of adulation, have perfected the art of receiving compliments. When publicly introduced, they listen to the most fulsome praise, in a way that makes things pleasant for the toastmaster. A famous woman novelist once began her speech by saying:

"I have a great advantage over other speakers. I'm never embarrassed by any kind things the chairman may choose to say about me, because I'm slightly deaf and I don't hear them."

Another woman celebrity, being told point-blank that she was the most beautiful creature in the room, smiled at the enthusiast in a kindly way as if she didn't mind at all!

One college girl departs a little from the theme by relating how she taught a man to accept a compliment graciously. In the beginning, when she ad-

mired the expert way he was building a camp-fire, with wet wood, he replied, "Oh blah!" She felt snubbed, but forgot it in admiring the way he broiled kabobs on a skewer without burning them. A second curt "Oh blah!" startled her into exclaiming: "See here, now, I gave you a perfectly sincere compliment and you slapped me in the face. Your compliment manners are atrocious!" And he did not say, "Oh blah!"

6 *How do you handle arguments?*

This hinges on temperament. Some people enjoy an argument and some people hate it, but nobody likes an acrimonious argument. The answers fall into two divisions—those from the girls who hate arguments and those from the girls who like arguments. Say the former: "I flee"; "I try to change the subject"; "I turn on the radio"; "My family always argues at table, because everybody's there and can't get away. Maybe that's why I have indigestion"; "I dodge"; "I don't invite the arguers to the next party"; "I give in at the first hint of an argument and then do what I choose afterward"; "I'll promise anything to avoid a row"; and, "Peace at any price is my motto." A constructively minded young woman says, "When an argument starts I try to divert attention by mentioning

something that has no connection with the argument but is of direct interest to the chief arguer." This is the old idea of giving the baby a rattle.

The girls who like an argument as long as it does not turn into a row give suggestions on how to keep it within bounds. "I only argue with people I like," says one. "I have learned one lesson," says another. "A man I knew slightly, asked me to argue by letter with him on the Presidential campaign. I plunged happily in, because I wanted to know him better. I spent lots of time over those letters. I was utterly astounded when he coldly suggested that the argument should cease and even more astonished when he passed me on the street without bowing. I thought he was a pretty poor sport, but I realized that I had made a mistake in arguing on a matter on which he was all wrought up."

Another girl who has had better success courting a man by arguing, confides that when she comes up against a burst of personal feeling she recognizes it as a danger-signal and promptly apologizes for something—it doesn't matter what. She learned this technique from a historical incident which is psychologically, if not actually, true. When Catherine Parr found that Henry the Eighth suspected her of political intrigue and was about to have her head chopped off, she went to him, carrying a chess pawn in her hand. Bitterly weeping, she confessed

that she had won their last game of chess by stealing one of his pawns. Her head stayed on.

7 *What do you do when you do not receive an invitation which you have had every reason to expect?*

The answers when sorted fall into a sequence. According to the girls, the first thing to do is to find out, if you are able, whether or not the invitation was sent. One answer suggests that it may be possible, when you're very sure that a mistake has occurred, to get a diplomatic friend to make cautious inquiries. Invitations mailed in small envelops are notorious runaways. And there's many a slip when invitations are telephoned. This gives all sorts of chances for hurt feelings—if you go in for hurt feelings.

In one case four sisters received invitations to their cousin's elaborate church wedding, while the fifth sister got none. She was so hurt that she refused to let any inquiries be made, and not until after the wedding was over was the omission discovered by the bride. In a similar case a girl who had been apparently omitted went around to the post-office to see if she could get trace of the invitation. There it was, wrongly addressed.

When you have actually been excluded from a

party that you wanted to go to, you will, according to your nature, either indulge extravagantly in hurt feelings or make the best of it. In the first case you are punishing not only the offender but yourself, which isn't a sensible thing to do, especially if the slight was intentional. In the second case, you may, if it is a minor matter, put it out of mind entirely. There may not have been chairs enough!

If the hurt is really a deep one, get over it as soon as you can. "And don't drag your friends into it," cautions one girl. Human beings are not always good and kind and generous in their relations with other people. Any one who goes through life expecting always to be considerately treated is going to be frequently disappointed.

An older woman, now a social leader, noted for her poise, says that an omitted invitation was the basis of her success. Her dearest friend was having a church wedding, ushers from away, big reception afterward, orchestra, and all that. And she not only was not asked to be maid of honor, she was not even asked to be a bridesmaid. It hurt. Also it was very embarrassing. She was invited to all of the preliminary showers and luncheons because every one took it for granted that she was to be one of the bridesmaids.

It was as difficult a situation as can well be

imagined. She thought it out and decided what she'd do. She gave her friend a beautiful wedding present, she attended every one of the social functions, she replied in a matter-of-course way to every surprised exclamation, concealing her hurt feelings. She never did know why she wasn't asked, but the incident changed her whole philosophy of life. Before, she had played a passive part in social life, leaning on her mother and friends. Now a prop had given way, and she found it necessary to stand on her own feet. She learned to take care of herself.

8 *How do you refuse an invitation which you do not wish to accept?*

"Make an excuse" . . . "Say I have another engagement," say dozens. "Say I don't want to go," announces the honest one who always turns up. "Accept at the moment, and later telephone my excuses," is the method of a girl who can't think quickly. "Say I'll come if I can but not to expect me," hedges another.

This is a decided change from the time when any one who considered herself a lady felt obliged to respond to Aunt Mattie's summons and listen to her symptoms and her grievances as long as the dear old lady chose to pour out her troubles. Maybe this

was why the woman in the home never knew where her time went to.

Two reasons underlie the change which has come about. The first is a psychological one. The kindest-hearted society girl no longer feels it her duty to be bored for a long stretch by any ancient mariner who has a hard-luck story to tell, nor to go to stupid parties because the hostess knew her mother when she was a girl. The second reason is economic. The woman in business loses for social purposes the large block of time between nine and five—or longer. Her spare hours must be used for family duties, a few pleasures, or, too often, for rest in order that she may work again. She must learn to limit Aunt Mattie and her ilk.

Nobody wants to hurt anybody's feelings, so girls have learned to refuse invitations gracefully but firmly. "I won't be stampeded into acceptance," announces a business girl. "Telephone invitations are the hardest," says a college girl, "because they catch you unprepared. I have typed and placed beside my telephone a firm but courteous refusal, which I read off, adapting it, if necessary to the occasion." "Never invent excuses or argue," advises another adept. "I put the emphasis on how much I wish I could, and lament that I can't. The more they urge, the more I lament." "Some people

won't take 'no' for an answer," explains a popular Southern girl, "so I've learned to change the subject by inquiries after the person's health or interests."

A New York secretary applies her business policy to her outside life, saying, "Unless you limit and schedule your social engagements, you are at the mercy of everybody and have no time for yourself."